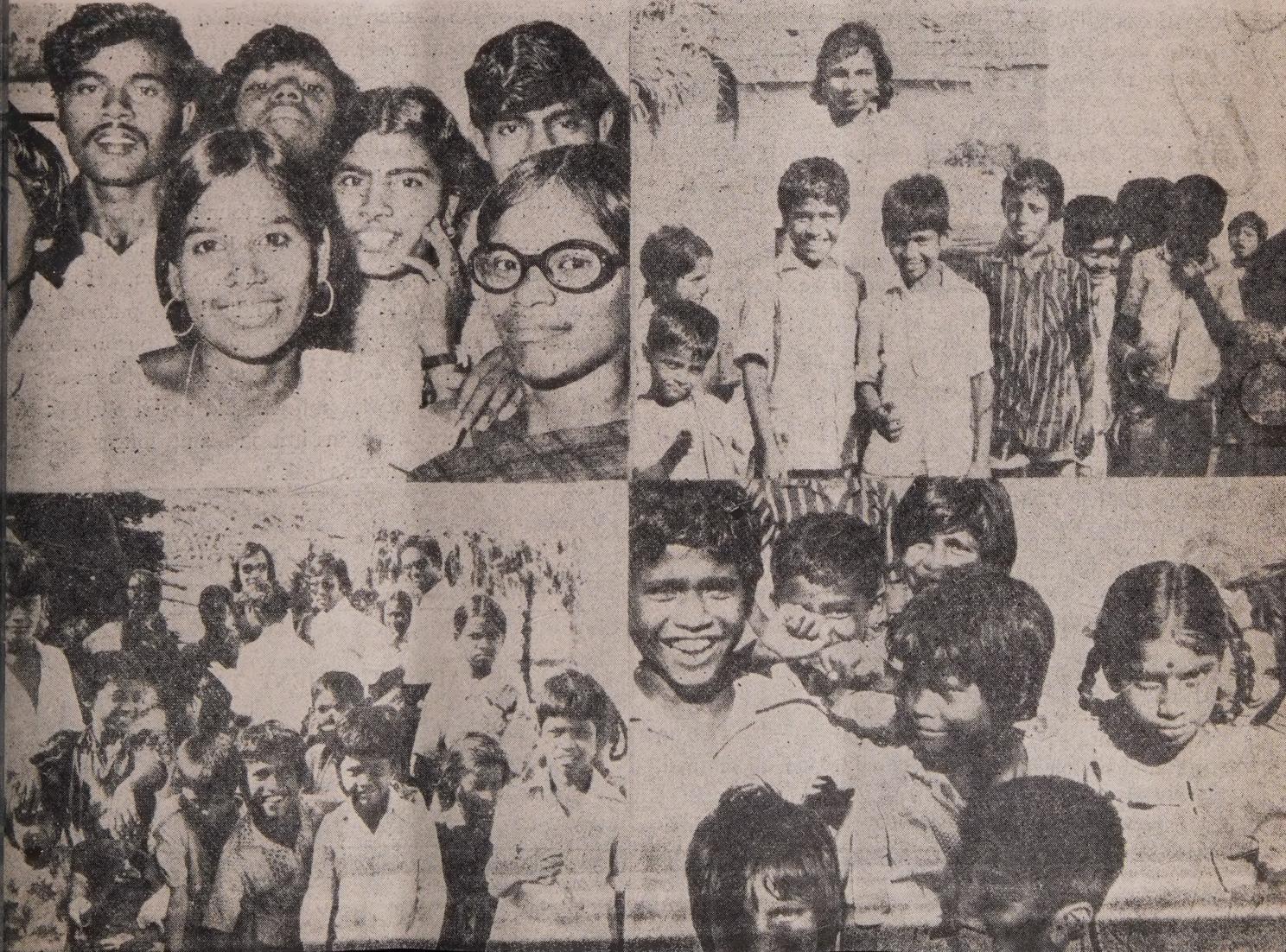


The South India CHURCHMAN

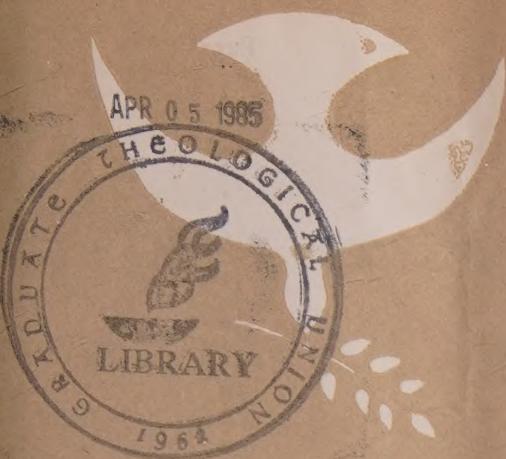
The Magazine of the Church of South India

OCTOBER 1984

FOCUS ON THE CHILD CARE PROGRAMME



APR 05 1985



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The South India CHURCHMAN

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OCTOBER 1984

EDITOR

THE REV. DASS BABU

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HON. BUSINESS MANAGER

THE REV. M. AZARIAH, General Secretary

Synod Secretariat

POST BOX NO. 4906, CATHEDRAL ROAD, MADRAS-600 086.

Phone 811266

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25 Years Ago

The integration of educational institutions with the Church engages at the moment the serious attention of the dioceses of the Church of South India. Transference of their management from the mission to the church does not really meet the problem. Nor is it solved, by securing a great measure of financial support in India for their maintenance. The Question is not primarily one of organisation or administration ; it is one of vocation just as it was with the missions which founded them. Before the church takes up this responsibility certain questions need to be asked and answers found for them. How far have the schools and colleges fulfilled the purpose for which they have been founded ? Has this purpose been steadily kept in view or has it changed with the passage of time ? In view of the political and social outlook of the country are these institutions any longer useful accessories for the church's task ?

—*The Churchman*, 195

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Child Care Programme . . . A Century's Gift!



The Vedic rishis held hostel (*Gurukula*) education as a means of 'Salvation'. 'Sa Vidya Ya Vimuktaya'—that is education which helps in salvation—was the maxim of the Vedas and Upanishads. Education is the means to attain freedom from ignorance and other limitations. It releases one from the bondages of want and fear. Although it had such a glorious concept, unfortunately, education through gurukulas was offered only to a particular section of the society, neglecting a large number—amounting to 70% of the society—a section which does not come under the caste-classification or the so-called lowest rung of the society. True to the saying, 'Vidya-bihinah pashuh' (an uneducated man is a beast) these people, who were denied of education, were treated like beasts, useless lot, fit only to serve their 'educated lords'. For centuries together the sad plight of the people remained unchanged.

Fulfilling the mission of Jesus Christ—to seek and to save that which was lost—the missionaries brought the Gospel and it was the Gospel of Jesus Christ that has changed the lives of these neglected lot. Missionaries, when they preached Gospel, they were not satisfied by constructing churches alone, they also established schools with hostel facilities which helped people to come out of the darkness in which they had been groping for ages. It was indeed, thamasoma jyothirgamaya—from darkness into light.

A society is never static; it is dynamic, always changing. Society also changes its life-style and

ethos, value-system and philosophy according to actions and aspirations of its members. There is a feeling of belongingness, cohesion and involvement among the members and it depends on the extent to which the members are socially conscious and emotionally organised. Children are potential members of the society and are on the way of preparation for its membership. Individual cannot grow up isolated from his social group. But at the same time he develops a unique personality of his own by means of interaction between himself and his social environment. Society cannot prosper without well-being of individuals and individuals can develop themselves to the fullest extent only in the society. In hostels the other individuals, drawn from different social groups, who study along with him, do influence him during his period of growth and development. This constant interaction makes children mature and prepares them to be the agents for social transformation. This is the merit of the hostel education. Children as future citizens must get that education which aims at their development irrespective of social status and economical position. Instruction in schools brings about changes in the child's behaviour only in a limited way but education through hostels where a 'Congregational life' is a pre-requisite, brings about durable changes in the child lasting throughout his life. Training, inspiration, motivation and, above all, living together are some other important functions of education which could be imparted more effectively and easily only through the hostel education, or the residential schools.

Ever since the Church has taken up the responsibility to continue the Child Care Programme which was initiated by Kindernothilf, Germany, the programme has become a diversified programme, envisioned for the total development of the human personality—Catering to the educational needs of all sections, including the children who are not Christians. Apart from the normal course of education, vocational efficiency at various levels and in different forms has also been thought of. This aspect emphasises economic activities. In fact, for an effective social living systematic pursuit of economic activities in education should be continued and this is well taken care of. The helping hand which the KNH has been extending has not only provided educational opportunities to the needy talented boys and girls but also helped in promoting social mobility of opening new vistas to the deprived and taking the lowest to the higher rungs of society.

Education cannot remain an objective, mechanical and experimental throughout. It has to be artistic and based on better human relations, love, sympathy and understanding. For better hostel organisation and administration, artistic interests and human qualities are essential.

Art is mainly based on aesthetic values, emotions, imaginations and many other tender feelings of children. Through the practices of arts children acquire competence and happiness in life. Perhaps this cultural dimension is lacking in our hostel life. What I mean by Cultural dimension is not the variety entertainment programmes but primarily the communication. The sense of belongingness is felt largely due to communication among the individuals. It is strengthened by the emotional unity and mutual sharing of purposes. The knowledge, attitudes, aspirations etc. of the individuals are transmitted from one generation to another only through communication. Without communication society cannot perpetuate itself.

Moral and spiritual values are the foundations of educational programme and the aim of the Church is to send out from our schools and hostels young men and women who will help build a just, productive and happy society. Our hostels, indeed, are micro-societies; as such, they should strive hard to foster the spirit of service and sacrifice which is derived from our Lord Jesus Christ in whose name we have received the Century's Gift.

—DASS BABU.

IN INDIA

Total Children	25,00,00,000
Handicapped	42 % of Total Population
Child labour force	Out of 42 %, 81 % live in rural areas
Beggar or Vagrant	9,20,00,000 live below poverty line
Infant Mortality	30,00,000 Children both boys and girls
Deaths because of Malnutrition	3,00,00,000 Children both boys and girls
	1,50,000 Children
	4,00,000
	40 % Children die before 5 years age
	14 % Children never see their first birthday

Historical Background

RT. REV. DR. P. VICTOR PREMASAGAR

(Extract from the Evaluation of the Hostel Education Programme of the Church of South India Council for Child Care)

Introduction

Residential Child Care Organisation in one form or the other, has existed in India for several centuries. The 'Gurukulas', the ancient schools of learning, required that the student or the disciple live with the Guru or the teacher, to absorb the wisdom from perennial source, *viz.*, the teacher, through constant association and interaction with him and to participate in his everyday activities. However, an organised form of residential home or hostel had developed only during the past two or three centuries. Therefore, the concept of sending the child away to a hostel or leaving the child in the care of a foster institution is not uncommon for the Indian parent, especially the educated and privileged, as he considers education to be an essential factor for the well-being and development of his offspring. If facilities are not available within his environment, he will spare no pains to send his child to an institution, especially to a Christian institution. These institutions have been enjoying a reputation for caring and educating the young minds. As such, the boarding homes have been acknowledged as institutions for the education of children away from their homes. This opportunity has not been available to the parents of the low socio-economic level, mainly for financial considerations although they are well aware of the importance of such education and would long to send their children to these homes. In true Christian spirit the Church and other missionary organisations including individuals, have come forward to give a lending hand to the under-privileged, to enable them to provide education for their children.

Historical Development

The missionaries, who first preached the Gospel in India during the latter part of the 19th century, and early part of the 20th century, introduced school education for the new converts, especially their children, mainly with a view to educate and train future leaders for the Indian Church. Boarding Homes were attached to these schools to provide accommodation and boarding for the village children. Those who had completed their education in village schools were then admitted in hostels to enable them to have good further education.

These hostels provided excellent training in cleanliness, personal discipline, use of time, sports and games and spiritual nurture through regular Christian education and were trained to be the leaders of the Church and nation. Several offered themselves for the Christian ministry and others moved into the wider world and rose to positions of leadership and responsibility. These hostels became very popular and parents preferred to send their children to these hostels as they provided much more than what the day schools had offered to them.

Separate hostels for boys and girls were started by almost every Church in India. These were places where the future men and women were trained in character formation

and had the opportunity to develop physically, intellectually, and spiritually. Boarding Homes introduced creative programmes for an all-round development of the children.

The hostel programme consisted of weekly Bible classes, monthly evening meetings with the Superintendents to hear stories of great heroes of different nations which inspired the young minds with adventure, courage and commitment to higher values of life. The Superintendents and wardens took meticulous care about development of personal cleanliness amongst the young students who learned to mend torn clothes, stitch buttons if lost in washing, maintain cleanliness in the hostel and the campus. All rubbish had to be put in the dust bin, even sharpening of a pencil had to be done into it. The Superintendents and Wardens played outdoor games with the children and taught them to swim, cycle and take part in scouting and guiding. There was also special coaching, tutorials in different subjects to help students who were weak in their studies.

Thus the hostel education had been preferred through the years for training leaders under the leadership of missionaries. These schools could only educate few children while majority continued to live in villages, illiterate and in the age-old traditional way of life within the village communities. The Churches were not able to continue this education for the poorest of the poor, the orphans and the destitutes. The introduction of hostel education for the orphans, the poor and the destitutes by Kindernothilfe, West Germany, has brought hope for thousands of these poor children in South India.

It all began through the challenge given by Dr. Niemoeller to over a lakh of Christians who gathered in Frankfurt for the Kirchentag, a convention held once in every two years for all Protestant Christians in West Germany. Dr. Niemoeller preached on Matthew 25: 40, and challenged the West German Christians to help the developing nations in overcoming hunger and poverty.

This sermon was heard on the radio by Mr. Karl Bornmann, Treasurer of a Church department in Westphalia. He could not go to the convention but he was moved as he heard the words of our Lord and decided to give 10% of his monthly income to feed the hungry. This decision was not easy for him as his salary was small and he had no house of his own and he had a family of five children, all under the age of fourteen, dependent on him. But God abundantly blessed the decision.

Several Christians joined Mr. Bornmann in giving aid for needy children in the Third World and thus formed the Kindernothilfe, an association of child care through fosterships.

Mr. Bornmann started the Kindernothilfe with an office in his home with Rev. O. Vetter as the first President

Rev. Vetter was a man of prayer and dedication to serve the people.

Rev. A. Koelle, who had worked in India as a youth observer, suggested to Mr. Bornmann that the money he had raised could be used for child care through personal fosterships programme in India.

An Indian office was opened in Deenabandhupuram near Vellore, Tamilnadu, under the leadership of Mr. Lueder Luers. As greater part of the work of this association was done in the CSI area, it was decided to integrate the KNH work with the Indian Church under the Synod of the CSI which already had experience in Residential Child Care from the inception of the Churches in India. The vision and guidance of Mr. Lueder Luers contributed to the development of a comprehensive Child Care Programme in India.

After the death of the first President Superintendent O. Vetter in 1967, the Rt. Rev. Richard Lipp, formerly Bishop in North Kerala and the CSI Commissary in Europe, was invited to be the President of the KNH.

The work of the Council grew and has been growing in effective Child Care Programmes through the dedicated and creative leadership of Mr. Bhaskar A. Bhasme, the first Indian Director of the Council.

The Church of South India through its Council for Child Care considers the boarding homes programmes not merely as educational programme but as a wing of the Church concerned with the growth and total development of her young people as responsible members of the Church and useful citizens of the nation. Thus the Church of South India Council for Child Care (CSI-CCC) assists the Church in India in her mission to the young people.

Hostel Education

The concept of hostel education is not that easy to explain or comprehend, as it covers several aspects and areas. The word 'education' is used in its broad connotation, namely, as a behaviour change that is envisaged in an individual. This behaviour change may be related to several areas—academic, personality, social, religious, vocational, etc. The major goal of hostel education is the development of the integrated personality of an individual so that he/she can become a responsible citizen of the community, prefacing a profession, being self-reliant and, self-supporting.

The Development of the Child Care Programme

The 'Kindernothilfe e.V.' (KNH) is a relief organisation, established on private initiation in Germany in 1959. The organisation mediates personal fosterships between donors ready to pay a regular monthly amount and needy children in countries of the Third World. The money thus obtained is used to finance several care programmes of Christian Churches in developing countries. The KNH describes the aims of its programme as follows :

'Our aim : We want to support and educate young people in Christian Homes so that in the future they will be able to support themselves and their families, to be useful to their neighbours and to contribute an important share for the future of their people. (This aim is realised when)people from wealthy countries become foster-

parents for suffering and hungry children from the distressed areas of the world. The children are selected from the poorest stratum of society and are accommodated in hostels or Caïld Day Care Centres of their country. If they are orphans or social orphans we give them a home in Children's Homes. The only standard for the selection of the children is their neediness' (Brochure of Kinder nothilfe, 1979).

The main features of the work of the KNH

(1) The work of the KNH was initiated in 1959. According to the statutes, the KNH have taken on the following tasks :

- (a) Fulfil the diaconal missionary task of the community of Jesus Christ, to quicken charity and responsibility for the suffering, needy children and juveniles in Asia, Africa and the other continents.
- (b) Give constant support and Christian education to children and juveniles in Homes and similar institutions and, if possible, lead them to the final certificate of school education and vocational training. This support is granted without distinction of sex, race or religion.
- (c) Cultivate fostership relations between donor and receivers and provide means for the repair and construction of hostels.

(2) The work is done in co-operation with the Churches of those countries where KNH service becomes necessary because of the great social and economic need. These Churches are partners of KNH and they examine :

- (a) which institutions within their Churches are ready to receive needy children ;
- (b) where new hostels or Child Day Care Centres have to be built for the accommodation of these children ;
- (c) what amount of finance is necessary for the sustenance of these children ;
- (d) which characteristics of wardens and educators can guarantee Christian education and academic help ;
- (e) which criteria (within the general guidelines) will come into consideration for selection of children for fostership.

In India the work of KNH is integrated with the evangelical Churches of South India (Church of South India and Church of North India).

In Brazil KNH found in DIACONIA a partner organisation in which the Evangelical Churches and the Free Churches are represented. In the other countries KNH is trying to find its partners in the Evangelical Churches of the respective countries.

(3) The criterion for the selection of children for fostership is not their affiliation to a church, race or religion but it is the neediness of the child alone. In general, orphans, semi-orphans and children who, measured by the standard of their country, are the most needy, are selected. Details about the background life of the child and the extent of neediness are presented in a personal file with a photo of the child (Identity Sheet). 'It is our aim that these children selected for fostership will be supported and cared for until they have completed school education and vocational training and will be able to support themselves and their families' (KNH 1979).

The Church of South India Council for Child Care

MR. C. BEDFORD, *Deputy Director*

The origin

The CSI-CCC is a body under the Synod of the Church of South India. It was set up in the year 1969 to take over the responsibility from Kindernothilfe (KNH) for the care of the children in the Homes, Hostels and Orphanages run by the Church of South India and other Churches. In this context it is necessary to state the origin of KNH and of their work of child care in India.

Kindernothilfe meaning Kinder=children, not=need, and hilfe=help, is a West German organisation of Protestant Christians, which took birth in the year 1956, by the Holy Spirit moving the minds and hearts of thousands of Germans who had listened to a sermon preached at a Convention by one outstanding lay member of the Synod of the Protestant Churches in West Germany, on the text, 'Truly wha soever you have done to one of my brothers, even to the least of them, you have done it to me' (Matthew 25 : 40). The background of the Convention was the growing awareness created among the West German Christians that the suffering and the destruction inflicted on them during the Second World War was because they had turned away from God. And now as a result of their struggle for survival, they were once again on the road to affluence due to the 'Economic Miracle' that had been achieved. They had therefore, felt that they must turn back to God and accept Christ again.

While hearing the challenging appeal of the sermon on the text over the radio, one Mr. Karl Bornmann was moved to set aside 10% of his monthly income for feeding the hungry, in spite of his heavy family commitments. He also challenged a number of his friends and by 1958, a small inter-denominational group of lay people was formed, who set aside part of their salaries which they decided to send to India to feed the poor and destitute. In 1959, they met one Rev. A. Koelle, a Basel Mission Missionary, from North Kerala, who had just then returned from India and who told them that the greatest need was to help the poor among the youth through fosterships. This led Mr. Karl Bornmann and his friends to the idea of the personal fostership scheme to help destitute children to be housed and educated in Christian Hostels. By the end of 1959, the first five fosterchildren were adopted for KNH support. A year later 255 children in 14 different Boarding Homes in India were under support. On January 7, 1961 Kindernothilfe was registered as a Society.

The work grew rapidly and by 1965 it was felt necessary to set up an office of KNH in India. It was set up at Deenabandupuram by Mr. Lueder Luers, one of the pioneers of KNH, who became the first Director. As the number of children under support in the various hostels and homes grew more and more the need was felt by KNH

to integrate the work of KNH in India with the work of the Church of South India to which most of the KNH supported Homes belong.

The Board of the KNH held negotiations through Mr. Lueder Luers, with the CSI Synod and leading Christians, which finally led to the constitution of the Church of South India Council for Child Care. Indeed it is a new chapter in the history of the Church. The CSI-CCC thus took over the responsibility for the proper care, education and training of all the children supported by KNH in the Homes, Hostels and Orphanages run by the Church of South India and other co-operating Churches.

Function of CSI-CCC

The main function of the CSI Council for Child Care is to assist the Church in India in its Mission to the young Christians and others—all the poor and handicapped—in accordance with the principles of Kindernothilfe who provide most of the financial support for the children who are cared for. The Council lays down administrative policies and develops new programmes of child care in co-operation with KNH. The Dioceses of the CSI and other Churches who operate these programmes are provided with grants by the Council to meet their expenses from fostership grants received from KNH. The Council renders proper accounts for the grants received from KNH both to the KNH Board in Germany as well as the Synod, and of the disbursements made to the Dioceses and Churches.

The Council has field staff to guide, advise and assist so that the Hostels/Homes are run in accordance with the aims and objectives laid down by the Council and that proper accounts are kept of the grants received and spent for the purpose for which they are sent. The field staff also ensure the proper implementation of the child care programme in terms of the physical facilities provided for the children in the Homes and of their overall development and welfare. The fosterparent-fosterchild relationship has many dimensions. The Council ensures their relationship by channelling regular periodic communication through letters and gifts both ways between fosterparents and fosterchildren and vice versa. This is the external manifestation of the love and prayers that bind them in this relationship.

The Council also assists the Dioceses and Churches in the selection and training of the child care workers in the Homes to maintain a good and uniform standard of child care in the Homes. It also holds conferences and consultations for them for mutual sharing of their problems and achievements and to have a spirit of oneness in the ministry.

Aims and Objectives of Child Care

The main aims and objectives of the ministry of child care of CSI-CCC are :

- (1) To help needy children irrespective of caste, creed and community to lead a meaningful and a more fulfilling life.
- (2) To nurture them in Christian faith.
- (3) To enable them to build up their character.
- (4) To enable them to undertake responsibility for their own lives.
- (5) To create in them an awareness of the needs of others that would lead to sharing and helping.
- (6) To equip them with skill and ability to be self-reliant.
- (7) To extend appropriate developmental activities to families of children and to the community.
- (8) To train the children for leadership in the Church and elsewhere/society and country.
- (9) To help the children understand and experience universal fellowship and love through their relationship with fosterparents and other friends.
- (10) To help the children to see the relationship with their fosterparents as a means of helping them to understand the Indian ways of life and culture by exchange of information, audio visual aids and of prayer.
- (11) To create an awareness among all people concerned that in this ministry we are bound together in relationship of mutual sharing and ecumenical partnership.
- (12) To ensure financial stability of the programmes by development of local resources such as endowments, fosterships, contributions in cash, kind and human resources.

Hostel Education—the merits

Except the Crèche Centres for the under fives and the associated day care programme, the rest of the programmes are residential, centres around a Home.

Hostel education has been in existence in India from time immemorial when in ancient India we had the Gurukul system. After the early childhood of five to seven years at home, the child was sent to stay under care of a Guru to acquire knowledge and mould his character, living in company with other children of his age group. With the spread of education the Gurukul system gave place to hostels which continues to the present day.

After a child has reached the age of five plus it is considered good for his development to live with other children

and to be away from home. This helps the child to grow and think for himself, to be independent, learn self-reliance and to learn to adjust himself in community living, rather than living a sheltered life. At the same time the home environment is retained as the child goes to live with his parents during vacations three to four times a year of which two are fairly long. Hostel education is particularly of great advantage in our country where a large percentage of people live in abject poverty and cannot provide the facilities for education and training for development of the children. Due to lack of such facilities at home, aspiring children often leave their homes for cities and live miserable lives, exploited for child labour. There are other instances where, being unable to provide the family with a fair deal, the parents put an end to their lives along with their children.

The Government after a careful consideration of all aspects of child development, have decided to set up hostels and encourage hostel education by voluntary agencies, for poor and destitute children, as they consider this not only beneficial but also inescapable.

In our Children's Homes we not only provide facilities for all round development but also inculcate in them the right values of life through Christian education and personal example. We believe that life consists not merely in 'meat and drink' and material well being but in the development of values which call for sharing with others the benefits of development and sacrifice for the good of all. These are the essential features of Christian education that we provide in our Homes.

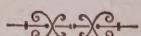
The Chid Care Programme and the Church's Outreach

The Child Care Ministry is an important programme for the Church's reach out to and involvement with the people. Through the ministry to children we have the scope to reach out to the families and the communities. We are thus better able to accomplish the mission of the Church.

The children of today grow up and become the adults of tomorrow. With the education and training we provide, they would become responsible and leading members of the Church and of the society. They would be the leaven in the lump and the salt of the earth.

Through appropriate programmes we involve the children in the Homes, in the life of the community and the community in the activities of the Homes. This community participation both-ways created social awareness.

Thus the child care programmes of the CSI-CCC have a great potential not only for the development of destitute children and the upliftment of the weaker sections of the communities but also contribute to a richer and fuller development of the lives of the children in general.



PEDAGOGIC PRINCIPLES INVOLVED IN THE CHILD CARE PROGRAMME

DR. D. SAMUEL ISSMER*

With the onset of the South India Council for Kinder-nothilfe which was later renamed as the Church of South India Council for Child Care, the Training Programme for dedicated and talented young men and women came to be established. Thus, the Hostel education was given a new direction to bring about reformation in the whole concept of hostel education.

Reformation is herein referred to attribute to various factors such as innovative care offered to children in the Home and the affirmation of certain relevant pedagogic principles for the personality development of children besides offering avenues for their physical, religious, social and such other developments.

I would like to highlight here only a few relevant and useful issues to the readers with regard to pedagogical principles in the hostel education programme. These principles take into consideration the personality of socially and economically deprived community children drawn from rural areas.

It must be understood at the outset that children from economically and socially deprived families and whose parents have not attained educational achievement would show relevant development patterns; for instance, children of poor parents with low educational achievement will experience limited freedom for exploration and will develop fear and distrust. Fatalism and apathetic attitudes are common among such children. There is also a tendency for sudden transition to become independent, as a consequence parents lose control, there will be rigid thinking and children will not develop adequate language repertoire.

Again, children of poor and socially deprived parents will not develop healthy patterns of inter-personal relationship, possess low self-esteem and will have a tendency to be aggressive. Character formation depends very much again, on economic and social considerations. For instance, children of poor parents with educational and social deprivation will experience harsh, inconsistent discipline and do not experience a reasonable and need based treatment. Thus goal commitment would not take roots. Father figure will mean only a punitive one especially in villages where male figure symbolises authority, and a source of economic security.

With these in view, pedagogic principles have to be contemplated to effect wholistic development in children.

1. Enriching academic education

All over India, a growing concern in the field of academic education has given the academicians and the parents to rethink the education offered to the students. Just

academic education devoid of practical orientation to a wholistic life is being criticised.

The Church on the other hand had perceived this vaccum in the educational pattern and pioneered in training the children especially living in the hostels. I give hereunder few aspects.

(a) Development of faith

As Christians we believe that all services should be rendered to human beings in love, ultimately to turn man to God that man may find fulfilment in the life here and hope for the life everlasting. It should not however be misunderstood that hostels are run to convert children to Christian faith; conversion besides not being the aim of hostel education, is purely a 'personal' phenomenon if such a phenomenon be a true one. Proper orientation is given to children to develop faith in God and show obedience to God's will for him and others. This is done by studying and interpreting the Scriptures.

(b) Development of responsibility

In a world where freedom is much asked for at the cost of responsibility, we want to emphasize that freedom without responsibility is like a jet without fuel—it cannot serve the purpose of lifting you to the 'heights'. There are leadership training programmes and student parliament to take up leadership and discharge duties.

(c) Developing how to structure and discipline oneself in the management of time and human potential

In the world of pedagogics this is one of the important principles. This brings about personality development in children. Not only teaching is advocated to develop this aspect but various activities are offered such as extra-curricular, self-management in the Home, activities in fine arts and involving the children in producing useful materials for their use in the hostel such as detergents eatables, craft work, paintings etc. etc.

(d) Developing aesthetic excellence

Life out-door, excursions and picnics and involving the children in plant and animal life, showing pictures of aesthetic value etc. are the activities undertaken in the Hostels in order that these children may develop aesthetic excellence in them.

(e) Character formation

Right sense of values, sense of justice, sense of duty and a sense for common good shall aid in the character formation besides systematic religious teaching, ethical teaching and an understanding of the socio, economic and political aspect of our community. Activities in the hostels are aimed at fulfilling the task of formation of character.

* Dr. Samuel Issmer is the Principal of the Training Centre for Wardens, C.S.I., C.C.C., Bangalore.

2. Development of self-esteem to overcome inferiority complex and feelings of neglect

Low self-esteem is observed in children coming from socially and economically deprived communities. This low self-esteem gives birth to inferiority complex and feelings of neglect. Although endowed with talents and immense potentials, the caste constraints together with helplessness due to economic deprivation, these children tend to develop a 'black image' in them. Submissive ego is the result of such an image. (This submissive ego is often misunderstood by many foreigners who visit the Homes and observe children answer to their queries hand folded. This, they attribute to ill treatment by the authorities.)

Inferiority complex and feelings of neglect are overcome by providing them avenues for creative work in the Home. Identifying the talents of children and suitably helping them to materialize their abilities are done in the Home. Besides these, counselling is undertaken to help children to form appropriate behaviour patterns in school and in their own community.

3. Motivation

To combat feelings of nervousness, apathy and insecurity which affect academic achievement and personality development of children, planned activities at the Child Care Homes are carried out to motivate them to shed off insecure feelings. Low academic achievers are identified and motivated through academic assistance. Divergent activities such as talent-shows, seminars, debates, quizzes, music etc. are undertaken to develop latent skills.

4. Behaviour of children and ways of helping them

The behaviour of children coming from socially and economically deprived communities is somewhat different from those of others with less social and economic deprivation.

Adjustment problems are evident, they tend to be slow in taking initiatives, in adolescent children there is a struggle for independence, there is super-ego anxiety (result of identification and internalization of parent/authority figure); conflict of personal vs. institutionalized religion; they tend to doubt the authorities of exploiting their social and economic deprivation — hence deviant behaviour of silent frustration and hostility; there is anxiety about family conditions, they suffer from identity; fear of the future in general leads adolescents to worry; there is also

passivity seen among children; besides these there are also common problems in Homes.

Counselling methods are used to meet with deviant behaviours; personal attention is given especially to the teens. Reward methods are used to encourage healthy behaviour patterns; positive approach to deviant behaviours is adopted and the ancient methods of canning and harsh physical punishments are discouraged. (This is why the CSI-CCC is emphasising one Child Care Worker for 25 children so that this staff pattern would offer maximum benefit to the children.)

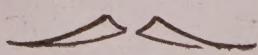
Child-Centred activities are encouraged as against warden-oriented activities. Causes of disruptive and aggressive behaviours are primarily understood and treated with social interaction and offering them responsibility. Modelling is done through showing suitable films, giving the life stories of great personalities. Change of environment is also suggested for those aggressive children.

These are a number of ways adopted by the trained personnel living with children in the Homes which cannot be enumerated in this paper.

A systematic 18-month residential training programme for Child Care Workers is given at the CSI-CCC. The training is given to suitable, dedicated persons who will understand socially and economically deprived children and help them mature wholistically. The aim of the Training Course is described as :

- (a) To help young men and women to dedicate themselves to become competent, confident and committed workers in the field of Child Care.
- (b) To provide opportunities for self-discovery and inner growth and help them to develop psychologically and spiritually for this ministry.
- (c) To provide facilities for deeper study, understanding and experience of Christian faith in their personal lives.
- (d) To help the trainees to equip themselves with essential knowledge and professional skills in bringing up children and in the management of children's Homes.

Practical work is also undertaken by the trainees in Hostels assigned to them for 15 days a semester. Each trainee is expected to bring back reports of the practical work aided by questionnaire supplied by the Training Centre. Discussion and debate are entertained on the reading of the report.



Some Problems Facing Indian Children

Children below 14 years of age constitute 42% of the Indian population. Of these, almost 40 to 60% are well below the poverty line. The infant mortality is shockingly high with a rate of 122/1000 live births. The country is overrun by destitute waifs, abandoned children and those who cannot afford a square meal in days. The appalling condition of our children can be attributed to the four 'I's—Indigence, Ignorance, Illiteracy and Irresponsible parenthood. Irresponsible parenthood may result from a combination of Ignorance and Illiteracy, which in turn enhances Indigence to a pathetic degree. Such a vicious circle can only be broken by the concerted efforts of both Government and Voluntary agencies working hand in hand.

The problem that beset our children are myriad. They may be broadly grouped under Physical and Social though no fixed line demarcates these groups and each merges imperceptibly into the other.

Malnutrition is by far, the largest contributing factor towards infant Mortality. It can be brought on by poverty, or by an increase in the number of mouths to feed. Many mothers are ignorant of the nutritive values of vegetables, cereals and pulses, and often feed their children on a fixed starch menu of Rice, Potatoes or Chapathis. Deprivation of animal and vegetable proteins lead to bizarre features; Muddy-coloured hair, lack-lustre eyes with brown, mottled sclera, potbellies, puffy faces, thin-rickety legs, and an apathy to life itself as in Kwashiorkor, Marasmus and Rickets.

Stale food bought at cut-price or salvaged from dustbin may temporarily quench hunger, but also brings in its wake, diseases like Gastroenteritis, Typhoid and Intestinal parasites.

Unhygienic living conditions in slums and villages, poor sanitation and sewerage, indiscriminate defaecation and contaminated drinking Water, must inevitably lead to disease and chronic ill-health.

Family planning programmes have over the years proved to be so much 'sounding brass and clanging cymbal', and have barely made an impact on the lower classes. Superstition and Ignorance invest them with the right to procreate at pleasure, oblivious of their right to feed, clothe and educate these children who have been unwittingly brought into this world. Irresponsible parenthood takes on many forms; Resentment manifests itself in baby-battering and loss of life. Others abdicate the responsibility of parenthood and abandon their offspring to the mercy of Fate. Still other resourceful parents put their tots to work at any early age, tutoring them in the act of beggary or pick-pocketing. Mutilation of limbs and face makes for better earning capacity, and many are the disfigured faces that haunt the beggar population.

The fight for survival in a hostile world may begin at an early age. The cities are packed with vendors of riffraff, shoe-shine boys, scavengers, hotel boys, wayside acrobats etc. It is estimated, that of the 52 million working children of the world below 15 years of age, 60% belong to India. Their education takes place on the streets and a child usually being a product of its environment, imbibes its values from life's experiences. For them wisdom comes not from the three 'R's—taught in any institution, but from the vicissitudes of life. A pickpocket of today must inevitably become a criminal of tomorrow, and a beggar girl of yesterday has blossomed into a prostitute of today.

Neither is Delinquency a prerogative of the poor. Irresponsible parenthood has become a natural sequela to high social status. Parents caught up in the whirl of the social merry-go round have very little time for their offspring. Their nagging consciences are stifled by an over indulgence to their children in matters of money and clothing. Easy availability of money leads to experimentation with alcohol, drugs, cigarettes and sex.

There are no substitutes for parental love and discipline, and emotional security is as important to the child as Nutrition. As one Wise man said 'There are no bad children in this world, only bad parents'. The task of bringing up children is complicated and challenging, and every parent must be made aware of the magnitude of this formidable assignment. In the International year of the Child the accent should be on education of parents. Limitation of the size of the family, adequate spacing, the different methods available free of cost from any family welfare clinic cannot be emphasized enough. The best motivators are those who have undergone Vasectomies and Tubectomies. Offering of bribes to patients should be decried. Reaction inevitable sets in as soon as money and material are spent, and leaves behind feeling of guilt and regret.

Education of parents should include simple talks on Nutrition, Demonstration of easy recipes, information regarding the caloric values of cheap foods like cereals, pulses and sprouted lentils, which are within the means of every poor family, Elementary hygiene and sanitation, Knowledge of common home remedies, and Prevention of accidents like burns and injuries in the home.

Health workers should be selected from the community. The help of local leaders, volunteer teachers and students may also be enlisted. One to two day intensive courses covering these important subjects would help them in imparting such knowledge to the villagers. Such volunteers should be dedicated to the cause, have an impressive personality and be the embodiment of tact. During their talks with the villagers, they should not be overcritical of prevalent practices, and must not contradict or antagonise them. Health talks may be organised in small groups

in villagers' homes, schools or health centres. Audio visual aids, flannelographs, flip charts and films will make better impact on villagers than more narrative.

More Nutrition Rehabilitation centres should be established where children are fed daily on simple formula foods (i.e., Wheat Flour, soya bean flour, ground nut powder and jaggery or green gram flour, ragi flour, wheat flour and jaggery) for a fixed period of time i. e., three months. The improvement in the general conditions of their children will encourage mothers to try out their own variations of such food. Some centres make available to the general public, packets of low-cost nutritious food.

Immunization against disease like Smallpox, polio, Diphteria, Whooping cough, Tetanus, is a very important part of Preventive Paediatrics. Parents should be made aware of the need for immunization and the availability of such measures. Immunization programmes should be intensified and where necessary, door-to-door immunization should be carried out. By making people health-conscious, they will recognise disease before it is too late or take adequate steps to prevent it.

As Epictetus rightly said 'Only the educated are free', and until our illiterate children have easy access to schooling, they continue to remain underprivileged. Admission to schools has become compulsory in some States, but

the children are free to drop out of school once the formality of admission is over. Primary education must be made compulsory.

The adoption laws of the country need to be re-drafted and liberalised, so that sterile couples eager to adopt abandoned children do no shy away from useless red-tape. Facilities for Fostership should be widely publicised, so that philanthropists will come forward to foster children from one-parent families or orphans.

There is a shocking dearth of homes or institutions for handicapped children. Voluntary associations may do well to channel some of their resources into such avenues of hope for the countless children, who must otherwise languish unloved and uncherished.

And what of the children who suffer from emotional neglect inspite of having wealthy and educated parents? This craze for progress Western style, and social change, can lead to tragic consequences if not tempered by a sense of balance. A complete break with tradition and sudden introduction of new values may create conflict in the vulnerable minds of children. Poverty shared in the security of a stable family is much less demoralizing than all the luxury of a tension-ridden home. Parents of such families must be educated too, and Journals and Magazines must rise to the occasion.

NOTICE

WANTED

Applications are invited for the position of an Executive Director in the CSI Synod Council for Education with the Office in Madras.

The candidate should be an Educationist capable of implementing the aims and objectives of the Council for Education concerned with Church Ministry through Schools and Colleges in the four Southern States. He should be a regular member of the CSI attached to a congregation in the CSI. This will be a term appointed for 3 years renewable for another term as a whotetime Executive of the Council. He should be prepared to travel in the 21 Diocesan areas of the Church. His remuneration will be in keeping with his qualifications and experience. Application with bio-data and Salary expected should be addressed to :

THE RT. REV. DR. P. VICTOR PREMASAGAR,
Bishop's House,
Cathedral Compound,
Medak-502 110 (A.P.).

Reflections on the Anniversary of the CSI

REV. M. ASARIAH
General Secretary, Synod of the C.S.I.

1. The occasion of Anniversary of our Church provides annual opportunity for every thinking member of the Church not only to praise God and to pray for His Church, but also to reflect even critically, about its life and work as it obtains today.

Reporting to the 19th Biennial Session of our Synod at Secunderabad in mid January 1984 from each of the 21 Dioceses as well as from the Synodical Boards and Committees was in fact another opportunity for such stock-taking and self-evaluation. All these have been published in 184 pages of *Draft Reports* with some cyclostyled enclosures for private circulation among the members of the Synod and these are being presumably studied by them and the diocese to learn lessons from each other and to implement them locally.

As one who had the duty and privilege to study these reports in some detail, I may be permitted to make the following observations based on reflections over both the reported and also unreported aspects of our Church's life and work.

Naturally one has to begin by recalling the *triple mandate* under which God has called this United Church into being as it is enshrined in its constitution. The heart of the Governing Principles of our Church states : 'The Church of South India affirms that the purpose of the union by which it has been formed is the carrying out of God's will, as this is expressed in our Lord's prayer—"that they may all be one . . . that the world may believe that thou didst send ME". It believes that by this union, the Church of South India will become a more effective instrument for God's work and that there will be greater peace, closer fellowship and fuller life within the Church and also renewed eagerness and power for the proclamation of the Gospel of Christ. It hopes that it may be a true leaven of unity in the life of India, and that through it there may be a greater release of divine power for the fulfilment of God's purpose for His world.'

Thus it is clear, the triple task that our Church had taken upon itself is for promoting and furthering the *Fellowship* within the Church, the *witness* (Proclamation) to the Gospel of Christ and be the true leaven of *unity* in the life of our nation. Now, how far are we faring in carrying out this triple mandate in our local congregations, Pastorates, Dioceses and regions of our great Church ?

2. With regard to 'closer fellowship' and 'fuller life' within the Church, the reports of the 19th Synod do not seem to reflect fully the prevailing reality. For it is apparent that at least in two of our Kerala Dioceses and three of our Tamil Nadu Dioceses, there is simmering unrest and dis-satisfaction among the so called backward classes. To be more specific, in Kerala, sections of the 'Harijan' Christians as well as sections of the 'Nadar' Christians openly complain of discrimination and oppression by the 'Syrian' Christians in their own dioceses ;

While in Tamil Nadu, 'Harijan' Christians complain of discrimination and oppression against them by the 'Nadar' and other upper caste Christians within their own dioceses. Meenakshipuram conversions in Tirunelveli area and Thirupuvanam conversions in Madurai districts are some of the fall outs of the state of affairs there. Further, both in Kerala and in Tamil Nadu, there seems to be existing separate worship centres for the different caste groups within a few furlongs of each other. Similarly, in Karnataka, particularly in Mysore area, sections of 'Harijan' Christians complain of discrimination and oppression against them by Caste Christians in their Diocese. And in Andhra Pradesh, the overt and covert discrimination is happening against the minority groups of 'Madiga' Christians by the 'Mala' Christians.

Thus the serious obstacles and hindrances for growing into closer fellowship seem to persist not merely in terms of differences between the elitist, educated urban Christians and the illiterate or semi-literate, rural Christians ; nor even just on the lingering and nostalgic allegiance to erstwhile denominational loyalties.

These hindrances to Christian fellowship come from the realm of the spirit and spirituality in terms of age-old un-Christian attitudes and prejudices on the part of people whose status and station in life are more an accident of birth rather than an achievement.

Writing in 1963, in the WCC published book on '*Institutionalism and Church Unity*' in his evaluative article on the CSI, Dr. E. Ten Brink, one of our own Missionary Presbyters said : (on P. 227), 'The all pervading reality of the caste structure of Indian Society has determined the patterns of social behaviour for about two thousand years. For some groups of Christians caste blood is thicker than the water of Baptism.'

One of the chief inhibiting factors against Christian unity is the persistence of caste in the Church . . . Marriage alliances and intimate social intercourse continued for the most part along traditional caste lines ; like race prejudice in the West, caste consciousness in South India tends to blunt the edge of the Gospel, distort the character of the Church and hinder the cause of Christian unity'. Now, after twenty long years has the situation really changed. Not any significantly !

The temptation in the face of such a situation as the above, is usually to sweep the dirt under the carpet and to pretend as if there is nothing wrong and all is well with our fellowship and relationship between sections of Christian people. But this could only be so long as and until something dramatic like the few thousand people with a handful of pastors walked out of the Church as it had happened in the 1960's in Madhya Kerala. Even now, agitations and protest marches by a few thousand so called 'disgruntled' but oppressed and exploited poor Christians is not unheard of in the same area and elsewhere.

Do we not owe it to the Lord of the Church to humbly seek to learn the lessons from our past experience and identify and expose the problems in all their reality and squarely face it all in the light and power of the Holy Spirit.

When we come to think of it, the way in which the theme for the 19th Synod 'In the Fellowship of the Holy Spirit' was chosen must have been precisely under the guidance of God the Holy Spirit of unity (Eph. 4 : 3).

3. As far as the task of *proclamation*, it is best understood, as *Evangelism* while '*Witnessing to the Gospel*' should be the better than that best way of describing this same task. It is well known that following the 1981 Diocesan level and Synod level exercises for identifying our priorities in mission, Evangelism has been recognised as top priority in our Church. However, it turns out, the Diocesan reports to the Synod of 1984 do not record any significant harvest resulting from evangelistic practice in our local congregations of the Dioceses. Only in the Vellore Diocese where both qualitative and quantitative results with more than 15,000 Baptisms over the previous two year period, mostly in the villages has been reported. We had also heard of very encouraging response to the Gospel proclamation from the Diocese of Madras and the Diocese of Medak but nothing noteworthy has been reported from the other 18 dioceses. Perhaps there is need for rethinking our methods of Evangelism and perhaps participation by the ordinary members of the local congregations in this primary task of witness bearing (Acts 1 : 8) need to be consciously cultivated and vigorously promoted by the Pastors and other leaders of the Church. Of course, 'Proclamation' must also include raising of prophetic voice from and by the Church. Whenever any injustice or violation of the God given basic human rights to any individual or section of our neighbours of this country, whether Christian or not, is committed by the Society or the Government of the day, the Christians must be the first to protest against and plead for the victims of injustice and oppression. After all the Church is called to be the Conscience of the State or nation if it is to be true to the Gospel of Christ, as has been pointed out by Martin Luther King, the great Civil Right Leader who had fought and died for the discriminated Black people in America.

What was the prophetic word from the Church of South India when 43 innocent men, women and children were burnt, locked up in their huts by night at Venmani or when 12 young lives were taken after cruel torture and lynching at Villipuram both by the so called upper caste people in Tamil Nadu when the victims had been condemned for the 'crime' of being 'Harijans'. What was our prophetic word to the situations in Assam, in Punjab and recently in Andhra Pradesh? Did the Church have anything to say to comfort and to redeem the ethnic violence in Sri Lanka, where Jaffna Diocese is an integrated part of our Church? We praise God for Madras Diocese's spontaneous efforts in this regard. But most other dioceses are yet to respond to this and other similar situations of injustice, violence, and oppression of our neighbours.

4. So far as the task of being '*a true leaven of Unity in the life* of India is concerned, our Church constantly needs to be involved in the specific ways, viz., crossing the barriers and overcoming the divisions, thus fulfilling the *Ministry of reconciliation* given to us through Christ (II Cor. 5 : 18). The *barriers* and the *divisions* that keep us away from true unity, by man raising middle walls of

partition against fellowmen. But yet, God who had reconciled us to Himself through Christ 'has broken down the dividing wall of hostility' (Eph. 2 : 14) and thus has purposed to bring about peace and unity of all the human family (Eph. 1 : 9, 10). That is why, the Lord of the Church had declared, 'I have other sheep, that are not of this fold; I must bring them also, and they will hear my voice. So there shall be one flock, one Shepherd' (John 10 : 16). Hence, it is the task of the Church both to be the *sign* as well as the *Instrument* to bring about the one reconciled human community which is the goal of the Kingdom of God.

Thus it is necessary for the CSI to carefully analyse the reality of our society in South India, identifying the barriers and divisions that militate against the unity which God intended. We must take note of the obviously seen forces of division prevailing in South India such as the four different languages, countless number of caste groupings and the religious divisions as Hindus, Muslims, Christians, Jains, Buddhists and Sikhs, besides the sub-sections based on cultural and social barriers.

The easy way of considering these as being outside our concern, lulled most of our Christians and even Church leaders into a situation of closing our eyes like Ostriches in the desert. No significant activity in terms of *breaking the barriers* and *building bridges* in the areas of caste, language, religion, etc., has been reported by our Dioceses to the 19th session of the Synod. Even the work through our Educational and Health Care Institutions would seem not to cause any impact for breaking the sinful barriers in our Society nor any noteworthy efforts at building bridges between the broken communities of the South Indian Society.

That our Church seems to give the impression of an introvert, closed community rather an extrovert, open door community as the 'Father's House' cannot be debated or denied. Surely there is a big challenge to each of us in this task as being a leaven for unity.

5. However, the three fold task of promoting Fellowship, Witness and unity within and outside the Church in the contemporary context of our South Indian milieu can only be grounded and rooted upon the bedrock of the Christian faith which is nothing other than sacrificial service or Diaconal Ministry. It is precisely the pattern and example by our Lord Jesus Christ. Did He not say that, 'I have come not to be served but to serve' (Mark 10 : 45). Indeed, He instituted this foundational principles of service to others in the upper room incident, on the eve of His crucifixion (John 13). After washing the feet of the disciples the Lord and Master said, the disciples too must wash the feet of one another. He was the slave and servant model par excellence.

How is this not the model for our Church of South India and all the Christians in it to play the servant role, as the 'servants of the servant Lord'? Thus all our effort to promote closer fellowship within the Church need to be undergirded by our programmes and projects of service, particularly to the weaker and deprived sections of our own membership.

Now are the CSI run Educational and Health Care Institutions of service, do the function as the 'preserve of the rich' or do they seek to be available for 'the least of the brethren' (Matt. 25:35 - 45) both within and outside the Church? The Diocesan reports to the Synod point to the situation where most of our Service Institutions are located in the urban areas serving the élite and

affluent classes, at least to make sure they make enough money for self-maintenance.

The 19th Synod marked the new steps of formation of Synod level Councils for Education and Healing Ministries through our institutions. These umbrella bodies will co-ordinate the work of the Diocesan Institutions and seek new directions and common policies in terms of Mission of the Church with its *preferential option to the poor*.

This in itself is evidence that so far our Diocesan institutions have not been adequately serving the cause of the real poor. Now what about the scores of development projects and programmes in the areas of technical, vocational, education, self-employment agricultural and industrial activities promoting both increased production as well as increased job opportunities? Several of these integrated Community development projects have been supported by funding agencies and partner churches from outside the Country.

Several Scholarships for the needy and the poor in these areas of development have also been made available. The reports to the Synod, 84 seem to indicate that significant help is being rendered to the poor by these recent ministries in the Church. Since most of the beneficiaries of these development programmes are outside the Church membership, we can praise God that the mandate for Witness and Unity is being fulfilled at least in the midst of over 200 million population all over in the four states of South India. It is a *sign* that we can be 'the salt of the earth' (Matt. 5:13).

Of course the criticism and challenge to the modes and methods of our Church sponsored development ministries come mainly from within the Church, particularly from the hundreds of social action groups. These groups consisting of mostly young people in our Church have become frustrated by the limitations of structure and organisation in the Church that thwart and throttle authentic services from reaching 'the least of the brethren' in this country. They also allege of corruption and Bossism on the part of the leaders of the Church like Bishops and Presbyters. However, these action group enthusiasts themselves are exposed to similar allegations particularly, to lack of accountability depending almost entirely on foreign funds, while not even depending on the local Church for their spiritual and theological resources even if it is a sinful Church like anywhere else in the world. And yet this United Church needs to welcome the constructive criticism whether from within or from without, if it seeks to be constantly renewed by the power of the Holy Spirit. Perhaps every one of our dioceses need to follow the example of the Madras Diocese who have appointed a self-evaluation commission about a year ago on the road for self-renewal.

Conclusion

Prayer from the Didache (1st Century A.D.)

' Watch over your Church, O Lord, in mercy
Save it from evil, guard it still,
Perfect it in your love, unite it,
Cleansed and conformed unto your Will,
As grain, once scattered on the hillsides
was in broken bread made one
So may your world-wide Church be gathered
into Your Kingdom by Your Son '—

“I couldn't plan
for two futures with
one salary cheque,
till I found out about
UcoPlan”



Saving for children is difficult these days. Yet, I will be ready, when they are. Thanks to UCOPLAN—the free, financial advisory service. UCOPLAN has fitted my savings capacity to my goals and has assured me maximum earnings. Plus security for my children through a simple plan.

There's a UCOPLAN for your future too. Drop by any UCOBANK branch today and ask for details. UCOPLAN has a wide choice of lucrative ways to make your money work.

Because you've worked hard for it.



United Commercial Bank
the friendly bank round the corner

NEWS from the DIOCESES

NEWS FROM DIOCESE OF MEDAK

1. Presbyters' Annual Retreat

This year the Presbyters, including Evangelists Retreats have been organized DCCs-wise at the picturesque spots and serene compound of Victoria Hospital at Dichpalli. The Medak DCC Presbyters met at the Nizamsagar Dam, while Town DCC Presbyters retreat to Gandipet, which is the main water reservoir that supplies drinking water to Hyderabad and Secunderabad. The main speaker at these retreats was the Rev. Jim Chambers from New Zealand who spoke on the theme 'Healing Ministry as part of Pastoral Ministry'. Rev. Chambers illustrated his talks with moving examples from his 23 years of experience. Bishop Premasagar also gave addresses at the retreats. The Diocesan Treasurer, Rev. B. Prabhaker Rao availed this opportunity to exhort the Presbyters of their stewardship responsibilities.

2. Prime Minister, Smt. Indira Gandhi visits Medak Cathedral

Smt. Indira Gandhi was given red carpet welcome visit to the Medak Cathedral on July 19, 1984. She was received at the main gate by the Vice-Chairman, Rev. T. B. Prabhaker Rao and Medak DCC Chairman, Rev. B. P. Christudass. The school girls sang the welcome song. On reaching the portico, she was profusely garlanded first by Mrs. Dorcas Samuel and Mrs. Daisy Premasagar presented her with a bouquet. Then Rev. Reddimalla Samuel, Presbyter-in-charge of the Cathedral Pastorate took her inside the Cathedral explaining salient features of the Cathedral. At the Altar special prayers were offered for her by Rev. R. Samuel, while Rev. B. Prabhaker Rao, Treasurer read portions from the Bible and presented a Bible. Bishop Kariappa Samuel of Methodist Church who was also present pronounced benediction. The Prime Minister was also presented with photos of the Cathedral. The local Pastorate Committee members and heads of institutions made suitable arrangements for this historic visit.

3. Samavesam of Telugu Baptist Churches

As it was reported in the last issue our Bishop Premasagar was appointed the Commissioner of S. T. B. C., with a main responsibility of conducting elections of delegates to the General Council from 29 Field Associations. The Bishop had able assistance from the Presbyters of Medak Diocese when he has sent two by two to these centres to be the returning officers.

They have successfully conducted except in two centres. The Supreme Court observed in the order 'we are happy to find that the Commissioner appointed by us has discharged his duties in a commendably efficient and prompt fashion and conducted the elections'. The General Council was constituted by the Bishop on August 10, 1984 at Nellore and successfully conducted the elections of the Office-Bearers and handed over the charge. It had been the prayer of all that peace and fellowship return to all the Churches in S. T. B. C.

4. Medak Evangelists Training School

The third session of the METS began with 10 students on 16th August 1984. The session began with special prayers. There has been a considerable increase in the 3% contributions towards the support of the training programme. During last two sessions 24 Evangelists were trained and are now serving in the Diocese.

5. Foreign visits

Rev. K. Joseph was one of the Presbyters from Synod who paid a visit to Germany on an exchange programme. He believes that this visit was quite instructive and enriching.

Rev. & Mrs. R. A. Marsh, Principal, METS have come back after a month's visit to England.

Bishop P. Victor Premasagar has gone on a 10 days visit to S. E. Asian countries : Singapore, S. Korea and Japan. He is being invited by the Presbyterian Churches of S. Korea to deliver a lecture at the Centenary Celebrations of Christian Education Programme being held in Seoul. He will be in Tokyo for two days visiting Churches and institutions.

REV. B. PRABHAKER RAO,
Correspondent.

SOUTH KERALA DIOCESE

A Day of Great Celebration in Trivandrum

.....remember that you were a slave in the land of Egypt and the Lord your God redeemed you.
(Dt. 15:15.)

South Kerala diocese celebrated its Silver Jubilee for a week from August 12th to 18th. It was one of the rare occasions for Trivandrum City to feel the festivity spirit for a week.

The exhibition arranged in the Cathedral surroundings and the colourful illumination of the entire area attracted large numbers of people every evening. By seeing the exhibition both Christians and non-Christians would know the amazing progress the diocese has achieved during the past twenty-five years.

The procession through the City which marked the closing of the celebration on Sunday 18th August will ever be remembered by those who had seen it. Trivandrum in its history never had a chance to see such a wonderful procession comprising men, women, children both from regular schools and schools for the handicapped and leaders of church with flags and banners in their hands moving to the tunes of melodious songs declaring great things of God. The procession was so long that it took a very long time to pass through a point.

A public meeting was held in the Will's Hostel campus in the heart of the City. The Governor and Chief Minister of Kerala spoke about the transformation that took place through the Gospel of Christ among the down-trodden and neglected ones. All the speakers of the public meeting remarked about the wonderful leadership given by the Most Rev. Jesudasan, the Bishop of the diocese and the Moderator of the Church of South India and the exemplary qualities found in him.

Remember !

Deuteronomic caution 'Remember' to the jubilant crowd of Israelites was taken seriously by the leaders and people of the South Kerala Diocese. They remembered the time of bondage which the fore-fathers had to go through. They gratefully acknowledged the services of the great missionaries sent by the Lord who led them to the light of the gospel which changed them to live as people of dignity and self-respect.

When the Church of South India has come into existence it has been given the responsibility of continuing the work of the early missionaries. The task of the CSI is the missionary task of leading the shepherdless to the light of the gospel and redeeming those who are bound in slavery. The cry of the people both within and outside the Church must be heard. It is not for us to decide whether they deserve hearing and caring. If ours is a Church with a mission the duty is upon us, to hear the cry and heal the sick. The people are in bondage in many ways even within the Church. None of them should feel that they are neglected or there is no one to care for them.

Remember you were once in bondage and that you have the responsibility to care for those who are in bondage. This is the Jubilee message of the Book of Deuteronomy. I hope this is the message for the members of S.K.D. in this time of Jubilee Celebrations. The Church is to hear the cry of human suffering and stretch out a helping hand in order to restore them to a life of peace and harmony.

REV. DR. E. P. VIJAYAN.

MADRAS DIOCESE

Consecration of the Assistant Bishop

5th August was a red-lettered day in the annals of the Diocese of Madras. At a very impressive service at St. George's Cathedral the Rt. Rev. Henry Samson Thanaraj was consecrated as the Bishop in the Church of God by our Moderator the Most Rev. I. Jesudasan. It was indeed a colourful occasion which afforded an opportunity for thanksgiving to God. Thirteen Bishops from the various Dioceses of the Church of South India participated in the service. Bishop Michael John delivered the Lord's message. Soon after the event of Consecration representatives from the Diocese of Madras from the different walks of life welcomed him and installed him as the Assistant Bishop in the Madras Diocese.

Subsequently a public reception was arranged on the same day at St. Paul's Higher Secondary School, to felicitate the newly consecrated Bishop and Mrs. Mercy Thanaraj, Mr. K. Swamidhas, Hon. Secretary CSI Missionary Chapel offered felicitations on behalf of the congregations in the city of Madras. Pulavar Sundararajan

offered felicitations on behalf of the rural congregations. The function concluded with the response of the Rt. Rev. Henry Samson Thanaraj.

—From Meadows

RAYALASEEMA DIOCESE

Sister Mary Kirby is no more

Sister Mary Kirby served in Dornakal and Rayalaseema Dioceses for forty years (1923-67). She was in Sevananda Ashram in Nandikotkur and was a dedicated evangelist. She lived a simple life and served the community and the church with utmost dedication. She died on 15.6.1984 in England. We thank God for her services.

DIOCESE OF MADURAI AND RAMNAD

Clergy Wives' Retreat—10th & 11th September 1984

A retreat for the wives of the Clergy was held at Courtallum, a place known for its natural beauty, on 10th & 11th of September. In the fellowship of the Holy Spirit—was the theme of the retreat. Rev. Dr. Inbanathan, former General Secretary of the Bible Society of India, who is now working as lecturer in T.T.S., was the main speaker. The inaugural address was delivered by Mrs. Kasturi Pothirajulu, the President of the Women's fellowship of the Diocese.

31 delegates from all over the Diocese have attended the retreat and had a unique experience of being together, enjoying the fellowship and the devotions which were aimed to rouse the spirituality among the members. The retreat was concluded with the Holy Communion. While Rt. Rev. Dr. D. Pothirajulu was the celebrant, the Rev. John David was the Preacher. The participants expressed their desire to have such kind of retreats once in a year along with their husbands. Of course they were allowed to bring their children which enabled many to attend the retreat.

KASTURI POTHIRAJULU,
President, W.F. of the Diocese.

MADURAI-RAMNAD DIOCESE

The Government of Tamilnadu has honoured 207 teachers for their commendable Service and awarded 'Nallasiriyar Virudu' for the year 1983-84, on the Teachers' Day i.e. 5th September, 1984, at Valluvar Kottam, Madras.

The following three Primary School teachers from our Diocese have received the said awards :

1. Mr. Schwartz Dason,
Headmaster, C.S.I. Primary School, Madurai.
2. Mr. Daniel Duraisamy,
Headmaster, C.S.I. Middle School, Porulur.
3. Mrs. Dorothy Star Manoharan,
Asst. C.S.I. Primary School, Cholavandan.

REV. P. GLADSTON

**INAUGURATION AND ESTABLISHMENT
OF THE INDIAN ASSOCIATION FOR PASTORAL
CARE AND COUNSELLING**



EMILIO CASTRO

NEW WCC GENERAL SECRETARY

EMILIO CASTRO, 57, a Methodist minister from Uruguay has been chosen as the fourth General Secretary of the WCC. He succeeds Philip Potter, 62, a Methodist Minister from Dominica who has served the world church with distinction during the past twelve years. Castro will begin his five-year term next year. 1973-83 he was director of WCC Commission on World Mission and Evangelism.

Though more soft-spoken than his predecessor, Castro is equally committed to social justice, says *Time* magazine (23/7), and quotes him as saying recently that neither Marxism nor capitalism can properly be called Christian. At the centre of one is 'materialist affirmation', at the other the 'profit motive'. Referring to liberation theology, he said that 'liberation in the sense of a passion for the marginal, the outcast, the periphery, is a central dimension of all my preaching and writing'. He favours a pacifist approach to combating poverty and oppression, according to the magazine, which goes on to quote him as saying, 'Nonetheless, I do not judge those who fight with different methods.'

The *Time* report also contains the following personal and intimate details about the life of the new ecumenical leader: Born as one of nine children in a Roman Catholic family in Montevideo, as a youth Castro played with children from a nearby Methodist Church. Says Castro: 'I ultimately found Jesus Christ through my personal contacts. It was not a church-to-church conversion.'

South India Churchman congratulates and assures Emilio Castro of its prayers and good wishes.

This news is repeated as the September issue carried the picture on a wrong page. The mistake is regretted. Editor.

The Indian Association for Pastoral Care and Counselling was inaugurated by Dr. K. C. Abraham, at the Ecumenical Christian Centre, Whitefield, Bangalore, on April 27, 1984. The Association is committed to enabling the Christian churches to manifest caring and healing in the world. It will seek to create awareness of and promote development of Pastoral care and counselling in India. It will promote education, training, research, and literature in Pastoral care and counselling. The Association will also provide a network of support for its members through newsletters, meetings, workshops and seminars. The Association will seek to promote relationships with Regional and International organizations which hold similar aims and objectives.

The Officers of the Association are : President, Carlos A. Welch, Vice-President, Dr. Salim Shariff and Secretary/Treasurer Dr. D. D. Pitamber. Dr. Victor Paul and Rev. Kambar Manickam were elected as members of the executive.

Dr. D. D. Pitamber,
Secretary/Treasurer,
C/o. United Theological College,
17, Millers Road,
BANGALORE-560 046.

Serampore College,
Serampore, Hooghly
W. Bengal, INDIA 712 201.

All the former students and the staff of the Theology Department are invited to send their present addresses to : The Alumni Relation Secretary, Theology Department, Serampore College, P.O. Serampore, Dist. Hooghly, W. B. 712 201, to enable us to post your copy of *Newsletter*.

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EXPERIENCE : 15 years after postgraduation in a large reputed hospital including 5 years as Head of the Department with teaching, research, and administrative experience and leadership qualities.

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Salary : At the appropriate stage in the scale of Rs. 2000-100-3000 with allowances (total emoluments in the range of Rs. 4,000 to Rs. 6,000 per month).

2. SENIOR SPECIALISTS :

Minimum 10 years experience after postgraduation with above qualities.

- (i) Medicine/Cardiology—M.D./D.M./M.R.C.P.
- (ii) Obstetric & Gynaecology—M.D./M.S./M.R.C.O.G.
- (iii) Pathology—M.D. with experience in Histopathology
- (iv) Ophthalmology—M.S.—Proficient in eye surgery

Salary : In the grade of Rs. 1500-60-1800EB-100-2000EB-100-2500 plus allowances (total emoluments in the range of Rs. 3,500 to Rs. 5,000 per month).

3. SPECIALIST :

3-5 years experience after postgraduation in a Medical College or in a fairly large hospital.

- (i) Medicine/Cardiology—M.D./D.M./M.R.C.P.
- (ii) Obstetric & Gynaecology—M.D./M.S./M.R.C.O.G.
- (iii) Pathology—M.D. with experience in Histopathology
- (iv) Ophthalmology—M.S.—experience in eye surgery.

Salary : In the grade of Rs. 1100-50-1500EB-60-1800EB-100-2000 plus allowances (total emoluments in the range of Rs. 3,000 to Rs. 4,300 per month).

4. DEPUTY NURSING SUPERINTENDENT :

M.Sc. or B.Sc., in Nursing. Preferably post basic. Minimum 5 years experience in Nursing Administration, of which 2 years in the senior cadre of fairly large General Hospital (300-500 beds).

Prospects to become Nursing Superintendent in a year or two.

Salary : Rs. 590-30-680EB-40-800EB-50-900 plus allowances (total emoluments in the range of Rs. 1,400 to Rs. 1,900 per month).

5. PHARMACIST :

B. Pharm. Minimum 2 years experience in a reputed hospital.

Salary : Rs. 4250-15-560EB-20-640 plus allowances (total emoluments in the range of Rs. 1,100 to Rs. 1,500 per month).

6. LABORATORY TECHNICIANS :

With 2 years experience in a reputed hospital.

- (i) Biochemistry Diploma after B.Sc.
- (ii) Microbiology Diploma after B.Sc.
- (iii) Medical Laboratory Technician from recognised hospital.

Salary : Rs. 330-560 plus allowances and the total emoluments will be about Rs. 1,000 per month starting.

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St. Stephen's Hospital, Tis Hazari, Delhi-110 054, within 30 days.

OUR RECENT PUBLICATIONS

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.. Rs. 6.50

by Shanta Kingston

This book on nuclear threat highlights the devastating effects of nuclear war, the preventive measures taken on the political, social and religious spheres with emphasis on Christian contribution and responsibilities towards establishing peace and justice in the world. The progress of nuclear energy in India and the impact of Indian Atomic Explosion in 1972 on other countries are also dealt with, in brief.

AINKURUNURU (The Short Five Hundred)

PB Rs. 40.00

by Prof. P. Jotimuttu

Prof. P. Jotimuttu has attempted here an original translation in prose of the love poetry in the Tamil classic *Ainkurunuru*. He has provided an elaborate introduction ; and the literal translation of each poem is followed by a detailed commentary. The book will be of great interest to scholars and those interested in the modes of poetry in the Tamil language.

HB Rs. 45.00

RESOLVING CONFLICTS IN THE CHURCHES

.. Rs. 15.00

by Raymond W. Beaver and Ronald S. Kraybill

Conflicts in the Christian Churches ; What are the causes ? Divided into two parts, Part I reviews the causes through the study of the New Testament. These studies include a brief commentary and provides questions to ponder and discuss in group meetings. Part II provides some practical ways to help us look through the church and interpersonal conflicts using tried and tested methods of conflicts resolution. This is a handbook to bring healing to our broken and divided Christian communities and churches.

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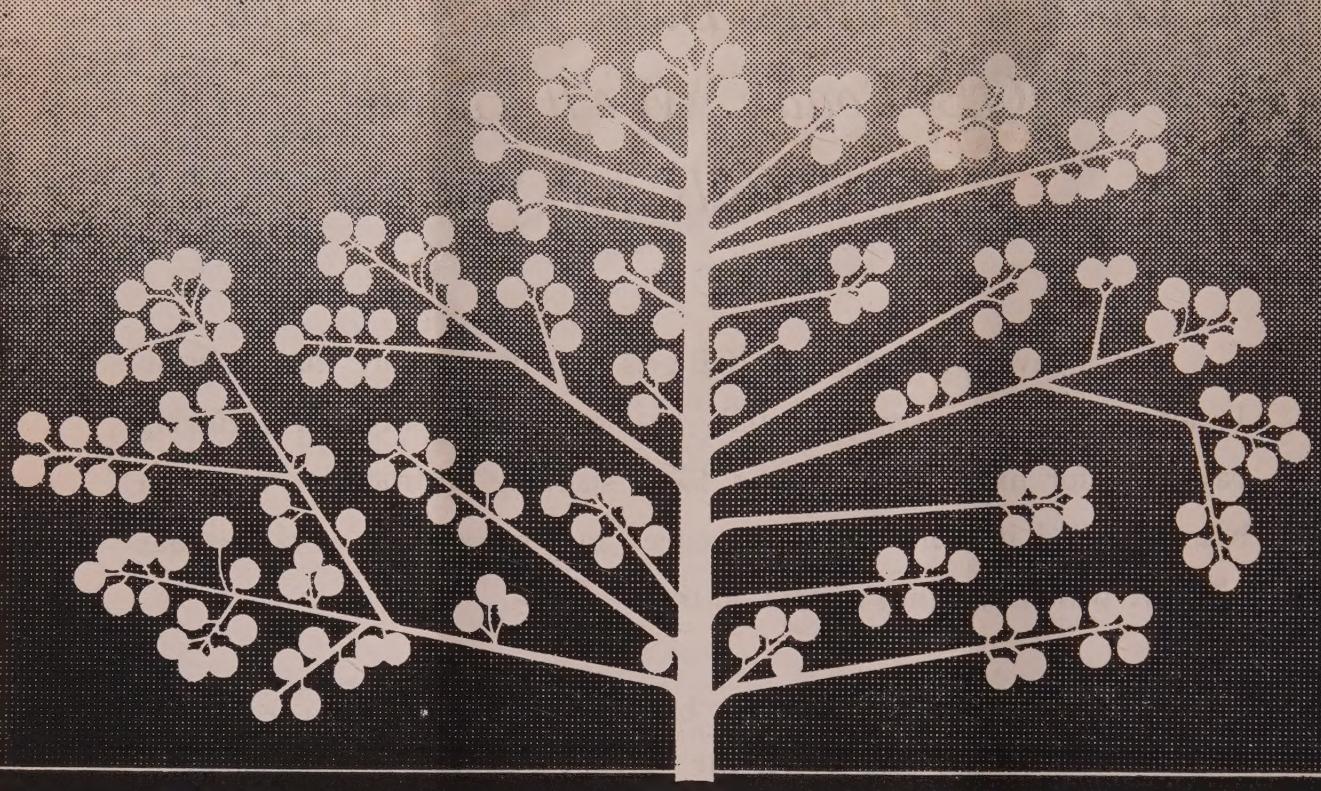
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